

HEAVENS

GLORY,

AND

HELLS HORROR:

OR THE
Parable of *Dives* and *Lazarus*
opened and applied.

Wherein the Everlasting Joy of the
Saints, and the endless Torments of
the Wicked are discovered: for
the Comfort of the one,
and Terror of
the other.

By *J. H.* a Servant of Jesus Christ.

Mat. 25. 46. *These shall go away into everlasting punishment; but the Righteous into life eternal.*

L O N D O N,

Printed for *W. Thackeray, T. Passenger,*
P. Brooksby, and J. Williamson. 1678.



John 5. 28, 29. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth. They that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.

HEAVENS

GLORY

AND

Hell's Horror;

OR THE

Principle of



and Lament

of the

and the endless Torments of

the Wicked; discovered: for

the Comfort of the one,

and Terror of

the other.

By J. H. a Servant of Jesus Christ.

Man, &c. &c. This is a way into ever-
lasting punishment; but the Righteous
will be saved.

LONDON,

Printed for W. Thackeray, T. Pafford,
& J. W. Johnson, 1078.



Heavens Glory,

A N D

Hells horror.

Or the Parable of Dives and

Lazarus opened and applyed.

Luke 16. 19, 20, &c.

There was a certain rich man, which was cloathed in purple, and fine linnen, and fared sumptuously every day.

And there was a certain begger named *Lazarus*, which was laid at his gate full of sores,

And desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores.

And it came to pass that the beggar died, and was carried by Angels into

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Abrahams bosome, the rich man also dyed, and was buried.

And in Hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosome,

And he cryed, and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.

And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house:

For I have five brethren, that he may testify unto them, lest they also come in to this place of torment.

Abraham saith unto him, They have Moses and the Prophets, let them hear them.

And

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the Prophets, neither will they be perswaded though one rose from the dead.

These words belov'd in our Lord and Saviour Jesus Christ, contain the Parable, or rather the history (as I humbly conceive) of the rich Glutton and poor Lazarus. In the words, we have first in general the life and death both of the rich man and the begger, with the condition of them both in the life to come: But more particularly in the three first verses we find recorded for our instruction, the lives first of the rich Glutton, and then of poor Lazarus. In the following verses, we have the death first of the Begger, and secondly of the rich Glutton, with the different condition of them both after death.

To begin with the first, the life of the rich man, and this we find recorded

in the 19. verse, There was a certain rich man which was clothed in purple and fine linnen, and fared sumptuously every day. In the life of the rich man we have three particulars very considerable.

First he is here described by his riches : There was a certain rich man. The Spirit of God here takes no more notice of the rich mans name, neither of the place where he liues ; from whence we may take notice , that God regards not those whom the world possibly may greatly honour : many men perhaps might honour this mans name , by affixing unto it the empty title of Worshipful , or Honourable ; but those that despise God shall be lightly esteemed : saith Solomon in that excellent Book called the Proverbs. God can blot out the names of wicked men as well as of the Book of this life, as of the life to come : yea , many times he maketh both the names and estates of wicked men to rot and stink in this world, well then may he punish their souls in the world to come. The memory of the just (saith Solomon) is blessed ,

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bleſſed, but the name of the wicked ſhall
rot. God will not have the name of
wicked men to be mentioned but with
ſhame and diſgrace to them, as for ex-
ample Jeroboam, and this character
followeth, who made Iſrael to ſin; but
the righteous ſhall be had in everlaſting
remembrance, and the deſire of the wick-
ed ſhall periſh, Pfalm. 112. 6. It is the
great deſire (I know) of the wicked
that their names ſhould continue for-
ever, and for this purpoſe, they call
their houſes and Lands by their own
names, but the very deſire of theſe men
ſhall periſh. But I proceed.

In the ſecond place, where the rich
man is deſcribed by his apparel, and
that is ſaid to be purple and fine lin-
nen, which ſignifies not only the great-
neſs of his riches, but the eminency
of his perſon and place in the world,
namely, that he was ſome Ruler among
the Jews. Purple clothing you know
is the ornament of Kings and great
ones of the world, and they that wear
fine linnen are in Kings houſes; that
is, they are either Kings themſelves,
or elſe great Officers under Kings;
from

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from whence we may observe, That Greatness and Honour, riches and gorgeous apparel, commend us not to God, it is not all the riches in the world that can save a soul, it is only grace that commends us to God: God can see a pure heart and a gracious soul though they be cloathed in rags; for God judgeth not as man judgeth, according to outward appearance, no, he seeth many a rotten graceless soul under scarlet gowns and purple robes. Among all the Kings of Israel there was not one gracious, and among the Kings of Judah, only one good Josiah that walked before the Lord with a perfect heart. It is true, there was Aza, and Amaziah, and Hezekiah, that the Text describes as imperfect in some things; but of Josiah it is said of him, He did that which was right in the sight of the Lord, and walked in all the wayes of David his father, and turned not aside to the right hand or to the left. That of the Apostle, 1 Cor. 1. 26. doth fully confirm this truth; Not many wise men after the flesh, not many mighty, not many noble are called.

Thirdly,

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Thirdly, we have the description of this rich Glutton by his fare, and that not only barely described, but also amplified here by the Spirit of God; He fared sumptuously every day. It was not now and then, but every day; day after day: if he had done it but now and then, it might have been lawful; for God doth not only give the Creatures for our use, but also for our delight, and moderate feasting may be lawful; yet by the way, that is a good caution of our blessed Saviour in the 14. Chapter of St. Lukes Gospel and the 13. Verse, When thou makest a feast, call the poor, the lame, and the blind, and thou shalt be blessed. God invites the poor and feasts the poor with the riches of his house, but the rich he sends them empty away. They are full, and so have no need of Gods bounty: God filleth only the Hungry with the good things of grace and glory; they that are alwayes feasting, are certainly alwayes full; but when thou makest a feast, remember the poor, they may have need of thy bounty. Every one almost will feast the rich, but
blessed

bleſſed is he that conſidereth the poor and needy.

This rich Glutton never grieved to ſpend thouſands and ten thouſands upon his own baſe rotten ſtinking carcaſſes, but he never remembered Lazarus at his gate ; he grudged to ſpare him that which he ſo plentifully left to his Dogs, not ſo much as a crumb for Lazarus. Not unlike to this rich Glutton are many wicked wretches in theſe our dayes, whom God hath loaded with this rich clay ; they can drink wine in bowls, but they regard not the afflictions of Joſeph. How many thouſands do ſome rich Cozmozants ſpend labiſhly in feaſting, who have not a braſs farthing to ſpare for the poor ; but let rich men remember the time is coming, if they repent not, when they may be in as much want of a drop of water as the pooreſt man ever was of a crumb of bread.

Having done now with the rich mans life , I come to give you the life of the poor man ; and this we have in the 20. and 21. verſes very ſweetly recorded. In the firſt place, as the other was

was described by his riches ; so on the contrary he is here described by his poverty. He was not only poor and low in the world, but even so poor that he went a begging, the more shame for the rich Glutton, that had enough to supply him. Dives might have spared that from his Dogs which might have kept poor Lazarus from begging ; from whence we may observe, that begging is not unlawful in case of necessity, though it be a shame for such a flourishing Nation as this is, which so much abounds with plenty, and wherein there is so much spent in superfluity and wickedness, to suffer any to go a begging ; yet it is not a shame for any to beg from door to door when necessity requires. It is rather a shame for the rich who have such plenty, that they do not relieve the poor, and so keep them from begging ; but it is no shame for a man to beg when he is in want. Rich men should visit those that are poor and needy, it is their duty so to do, and they shall be punished that do it not : the merciful shall obtain mercy.

See the sad doom of those who starve
the

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the poore and do not reliebe them; in the 25. of St. Matthew: unmercifull men do not only slight the poore, but in slighting of them, they also slight Christ; In as much you did it not to the poor, you did it not to me. In starving the poore you starve Christ, as much as in you lies; and Christ will say to such unmerciful men at the last day, Go ye cursed into everlasting fire prepared for the Devil and his Angels: I came a begging to your doors many a time in my poore members, and ye relieved me not: you let my poore members cry and call to you for Bread, Bread, for the Lords sake, and you gave it them not; you stopped your ears at the cry of the poore, and now though you cry never so loud, you shall not be heard. Who so stoppeth his ears at the cry of the poor, (saith Solomon, Prov. 21. 13.) he also shall cry and not be heard. They that will not hear the poore when they beg for bread, God will not hear them when they beg for water: and for certain, they that will not give a crumb, shall be denied a drop.

He

He that wants mercy, of mercy shall miss,
But he shall have mercy that merciful is.
But I have written of this subject in
another Book, called, The Charita-
ble Christian. I proceed.

Secondly, We have the poor man
here described by his name; There was
a certain begger called Lazarus: al-
though Dives regarded him not, yet
God has him in remembrance. God
knows his servants by their names,
yea, God records the very names of his
servants though never so poor, he takes
notice of them by their very names.
As for men, they know the men of the
world by their names, and by their ho-
nours, but God blots their names out
of his remembrance, but the name of
the upright shall be had in everlasting
remembrance: and this should comfort
those that are godly in all their wants,
God knows both their names and their
wants.

Thirdly, the poor man is described
by the place where he lay, namely, at
the rich mans gate. Had he been rich,
he should have been received into his
palace, and richly entertained at his
table;

table; but being poor and miserable, he is only laid at his gate. Wicked men will let those lie at their gates whom God will receive into his parlour, they are ashamed that such poor men as Lazarus should once come within their gates: rich men shut their gates against the poor, and God will shut the gates of Heaven one day against them.

And then fourthly, The poor man is here set forth by his misery; he is not only poor, but also full of sores, so full of sores, that he is not able to go or stand without crutches; he is laid at the rich mans gate, and there he lies, but neither his want nor his sores are regarded by the rich man. His warm cloathing and his sumptuous fare made him senseless of the poverty and sores of poor Lazarus; the full belly and the warm cloathing of those that are rich, makes them regardless of the wants of the poor. The rich doth not know what a hungry belly means; they that are well cloathed, do not consider the nakedness and want of others. If we did rightly consider it, our fulness should

Should provoke us to regard and supply those which want ; there is no love of God in that man who sees the poor in want, and will not relieve them when he hath wherewith to do it. And thus much of the life of the poor man , hungry, cold , naked , full of sores, and exceeding miserable as to this life.

From whence observe, God suffers his poor people oftentimes to be in great misery ; they who shall for ever be clothed with glory, honour, and immortality with Christ , may want cloathing for their backs in this world ; they who for ever shall be clothed with robes , yea the robes of Christ , may have nothing but rags to put on in this world ; they who shall be filled with the glory of Christ in heaven ; may want bread to eat here below ; they who shall know no want hereafter , may want bread to eat here : this was the condition of our blessed Saviour himself, he had not so much as a hole to lay his head in, not a cradle to lie in when he was born ; he who was the bread of life wanted bread to eat in this life: he was a man of sorrows , acquainted with
B
grief,

grief, contemned, and scorned by the world; he who was Lord both of heaven and earth, had not so much as a hole to put his head in when he was upon earth. Lazarus who is now in Abrahams bosom was laid at the rich mans gate, and he who was then full of sores, now knows no sorrow: he hath all tears now wiped away from his eyes, who might have cryed his eyes out for bread at the rich mans gate; they that shall know no want in the world to come, may know nothing but want in this world.

In the next place, as an addition to the lives of them both, we have the poor mans humility, and the rich mans cruelty; and this is first set forth by the smalness of that which Lazarus desired, only a few crumbs; he did not come to Dives to beg any of his Lands or Lordships, neither any of his messes or costly dishes; had Lazarus desired any of these he might have denied him as too bold: you know we have a common Proverb amongst us, that Beggars must not be chusers, and it is not more common than true, they that are truly poor will be thankful for the least crumb,

crumb, for the smallest gift: Lazarus desired only to be fed with the crumbs that fell from his table, not his dainties. And then secondly, the rich mans cruelty is here condemned by the compassion of his dogs: Dives regarded neither his hunger nor his sores, but the dogs they pitied his wounds, they came and licked his sores, they did what they could to ease his pains, those cruel creatures, whose natures are so fierce and cruel, and apt to bite and devour, they forget their wonted cruelty, and as much as in them lies labour to heal or ease the poor mans pain. It's not improbable but that the dogs were let loose purposely to affrighten Lazarus from his gate, or else to devour him; rich Gluttons usually keep such fierce and devouring creatures purposely to keep or frighten the poor from their gates, but God can restrain the rage of the fiercest creatures to preserve his people; he can shut the mouths of Lions that they devour not Daniel; he can cause the Dogs contrary to their natures to lick the sores of Lazarus.

In the next place we come to give

you the deaths both of the begger and the rich man: And it came to pass that the beggar died. God hath now given him a writ of ease from all his sores; no more sorrow nor pain now; no more hunger, nor cold, nor nakedness, God hath released the poor man out of all his miseries.

From whence we may observe, That death to the godly is a blessed privilege, it puts an end to all their woes; though heaviness may endure for a night, yet joy comes in the morning; though poverty, losses and disgraces, and all kind of outward afflictions may attend Gods people in this life, yet when death comes there's an end of all these. In a word, death is the best friend a child of God hath next to Jesus Christ; it doth not only deliver them from their sorrow, but it translates them to their joys; it is the messenger of God their heavenly Father, who comes only to call them home to their Fathers house, to inherit those everlasting joys, which God hath prepared for them to all eternity. Lazarus was not only released from his sorrows

sorrows by death; but he is carried by the Angels into Abrahams bosom; death takes him from the woes of this world; and the Angels they transport him to everlasting glory in the world to come. God hath released Lazarus from all his miseries.

But what becomes of the Glutton? The rich man also died and was buried: From whence we may observe, that neither riches nor honours can prevent death; he knocks as well at the Court as at the Cottage; he regards Scarlet Gowns and Purple Robes no more than he doth the poorest beggars rags; death deprives men of all their honours and riches; the rich fool in the Gospel he sings a requiem to his soul, and this very night death comes, and then whose are all these? His neither Purple Robes nor sumptuous Apparel that can prevent death; God cuts off wicked men in the midst of their mirth and jollity; in the grave there is no difference between the poor and the rich, the worms may be said better fare upon the fat Carcasses of rich Gluttons, than of the poor.

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the rich man he died also , what be-
comes of him afterwards : his body
that is Honourably buried by his
friends : I, but what becomes of his
soul : that you read is hurried into hell,
he is buried, and in hell he lift up his
eyes.

From whence we may obserue, That
the Lord Iesus Christ doth hereby signi-
fie, that men are naturally unwilling to
see or take notice of their sad state, I say
by nature ; but though now they are
willingly ignorant, yet in Hell they
shall lift up their eyes, that is, in
Hell they shall see and understand their
miserable condition ; and therefore to
these words, In hell he lift up his eyes,
he added, being in torment. As if he
had said, Though once they shut their
eyes, though once they were willingly
ignorant ; yet when they depart into
Hell they shall be so miserably hand-
led and tormented, that they shall be
forced to lift up their eyes. For while
men live in this world, and are in a
natural state, they will have a good
conceit of themselves, and of their
condition ; they will conclude that they
are

are Christians, and their state to be as good as the best; they will conclude they have faith, the spirit, good hope, and an interest in the Lord Jesus Christ: but then, when they drop into Hell and lift up their eyes there, and behold first their soul to be in extreame torments; their dwelling to be the bottomless pit; their company thousands of damned souls; also the innumerable company of Devils, and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them: then they will begin to be awakened, who all their life time were in a dead sleep. I say when this comes to pass, as it will, then in hell they shall lift up their eyes; in the midst of torments they shall lift up their eyes.

Again, you may observe from these words, And in hell he lift up his eyes being in torment; That the time of the ungodly mens smarting for their sins, will be in the torments of hell. Nowhere I am put to a stand, when I consider the torments of hell, into which the damned do fall. Unspeakable torments! Endless torments! Now that thy
15 4 soul

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soul might be made to flee from these intolerable torments, into which the damned do go. I shall shew you plainly and briefly what are the torments of Hell. First, by the names of it. Secondly, by the sad state thou wilt be in if thou comest there. First, the names. It is called a never dying worm, Mark 9. It is called an oven fire hot, Mal. 4. 1. it is called a furnace, a fiery furnace, Mat. 13. It is called the bottomless pit, the unquenchable fire, fire and brimstone, hell fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire, Rev. 21.

First, one part of thy torments will bet his, thou shalt have a full sight of all thy ill-spent life from first to last, though here thou canst sin to day, and forget it by to morrow; yet there thou shalt be made to remember how thou didst sin against God at such a time, and in such a place, for such a thing, and with such an one, which will be an hell unto thee.

2. Thou shalt have a guilt of them all lie heavy on thy soul, not only the guilt of one or two, but the guilt of them
them

Hells horror.

them all together, and there they shall lie in thy soul, as if thy belly were full of pitch, and set on a light fire. Now here men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched. Mark while men live here, O how doth the guilt of one sin sometimes crush the soul, it makes a man in such plight that he is weary of his life, so that he can neither rest at home nor abroad, neither up nor in bed. Say I do know, that they have been so tormented with the guilt of one sinful thought, that they have been even at their wits end. But now when thou comest into hell, and hast not only one or two, or an hundred sins with the guilt of them all on thy soul and body; but all the sins that ever thou didst commit since thou camest into the world, all together clapt on thy conscience at one time, as one should clap a red hot iron to thy breast, and there to continue to all eternity, this is miserable.

3. Again, then shalt thou have brought
to

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to thy remembrance the slighting of
the Gospel of Christ; here now thou
shalt consider how willing Christ was
to come into the world to save sinners,
and for what a trifle thou didst reject
him. This is plainly held forth in Isa.
29. where speaking of the Lord Jesus
Christ the foundation of salvation,
ver. 16. he saith of them that reject
the Gospel, that when the overflowing
scourge doth pass through the earth,
(which I understand to be at the end of
the world) then saith he, It shall take you
morning by morning, by day and by night
shall it pass over you, that is, continu-
ally without any intermission. Now
these are the words I aim at, where he
saith, And shall be a vexation only to
hear the report. A vexation, that is a
torment, or a great part of hell only
to understand the report, that is, to un-
derstand the good tidings, that came in-
to the world by Christs death for poor
sinners, and you will find this to be
verily the mind of the Spirit, if you
compare it with Isa. 52. 1. where he
speaks of mens turning their backs
upon the tenders of Gods grace in the
Gos,

Hells horror.

Gospel, he saith, Who hath believed our report, or the Gospel declared by us? Now this will be a torment to the ungodly when they shall understand the goodness of God was so great, that he even sent his Son out of his bosom to dye for sinners, and yet that they should be so foolish, as to put him off from one time to another; that they should be so foolish as to lose heaven, and Christ and eternal life in glory, for the society of a company of Drunkards; that they should lose their souls for a little sport, or this world, or a strumpet, for that which is lighter than vanity, and nothing. I say, this will be a very great torment unto thee.

4. Another part of thy torment will be this, thou shalt see thy friends, thy acquaintance, thy neighbours; nay it may be thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others in the Kingdom of heaven, and thy self thrust out. And this is that, that Christ told the Jews would befall them in Luke 13.28. There shall be weeping, &c. when you shall see Abraham (your father) and Isaac, and Jacob,

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Jacob, (together with your Brethren) the Prophets in the Kingdom of Heaven, and your selves thrust out. **S**ay saith he, There shall come from the East, and from the West, that is, those that thou didst never see in all thy life before, and shall sit down with thy friends, and thy neighbours, thy wife, and thy children in the Kingdom of Heaven, and thou for thy sins and disobedience shalt be shut, nay, thrust out. **O** wonderful torment.

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of huge Devils to keep company with thee. While thou art in this world, the very thoughts of the devils appearing to thee, makes thy flesh to tremble, and thine hair ready to stand up right on thy head. But **O** what wilt thou do, when not only the supposition of the devils appearing, but the real society of all the devils in hell to be with thee howling and roaring, screeching and yelling in such a hideous manner that thou wilt be even at thy wits end, and be ready to run stark mad again for anguish and torment.

6. Again,

6. Again, that thou mightst be tormented to purpose, the mighty God of heauen will lay as great wrath and vengeance upon thee, as euer he can, by the might of his glorious power. As I said before; Thou shalt have his wrath not by drops, no, but by whole showers shall it come thunder, thunder upon thy body and soul so fast, and so thick, that thou shalt be tormented out of measure. And so saith the Scripture, 2 Thes. 1. 9. speaking of the wicked, Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when the Saints shall be admiring his goodness and glory.

Again, this thou shalt have, as I said before, without any intermission, thou shalt not have any ease so long as while a man may turn himself round: thou shalt have it alwayes every hour, day and night: for their worm never dies, but alwayes gnawes, and their fire is never quenched, As it is written in Mark 9.

7. Again, in this condition thou must be for euer, and that is as sad as all the rest. For if a man were to have all his
sins

sins laid to his charge, and communion
 with the devils, and as much wrath as
 the great God of heaven can inflict up-
 on them. I say, if it were but for a time,
 even ten thousand years, if then it
 might have an end, there would be
 ground of comfort, and hopes of deli-
 verance; but here is thy misery, this is
 thy state for ever, here thou must be for
 ever: when thou lookest about thee,
 and seest what an innumerable company
 of howling devils thou art amongst,
 thou shalt think this again, this is my
 portion for ever. When thou hast been
 in hell so many thousand years as there
 are Stars in the firmament, or drops in
 the sea, or sands on the sea-shore, yet
 thou hast to lie there for ever. O this
 one word, ever, how will it torment
 thy soul! O friends, I have only gi-
 ven a very short touch of the torments
 of hell. O! I am set, I am set, and am
 not able to utter what my mind con-
 ceives of the torments of hell. Yet
 this let me say to thee, accept of Gods
 mercy, through our Lord Jesus Christ,
 lest thou feel that with thy conscience,
 which I cannot express with my
 tongue,

tongue, and say, I am sorely tormented in this flame. And seeth Abraham a far off, and Lazarus in his bosom.

When the damned are in this pitiful state surrounded with fears, with terrors, with torment, and vengeance; one thing they shall have, which is this, they shall see the happy and blessed state of Gods children: he seeth Abraham a far off and Lazarus in his bosom, which, as I said before, is the happy state of the Saints, when this life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping, or cause of lamentation, when they shall see Abraham, and Isaac, and Jacob, in the Kingdom of Heaven, and themselves thrust out.

2. Observe, those that die in their sins are far from going to Heaven. He sees Abraham a far off, and Lazarus in his bosom. And indeed it is just with God to deal with them that die in their sins according to what they have done; and to make them who are far from righteousness now, to stand far from Heaven

Heaven to all eternity. Harken to this ye stout hearted, that are far from righteousness, and you that are resolved to go on in your sins; when you die, you will be far from Heaven; you will see Lazarus, but it will be a far off. Again, he seeth Abraham a far off and Lazarus in his bosome. These are some of the things that the damned do behold, so soon as they come into torment. Mark, And he seeth Lazarus in Abrahams bosome. Lazarus, who was he? Why even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the world; he seeth Lazarus in his bosome.

From whence observe, that those who live and die the enemies of the Saints of God; let them be never so great or stout; let them bear never so much sway while they are in the world; let them brag and boast never so much while they are here, they shall in spight of their teeth see the Saints, yea, the poor Saints, even the Lazarus's or the ragged ones that belong to Jesus, to be in a better condition than themselves. O who do you think was in the best

best condition, or who do you think say themselves in the best condition, he that was in Hell, or he that was in heaven? He that was in darkness, or he that was in light? He that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, Saints, and Angels; the other in tormenting flames, under the curse of Gods eternal hatred, with the Devils and their Angels, together with an innumerable company of howling, roaring, cursing, ever burning reprobates. Certainly this obserbation will be easily proved to be true here in this world by him that looks upon it with an understanding heart, and will clear it self to be true in the world to come, by such as shall go either to Heaven or to hell.

2. The second Obserbation from these words; And seeth Abraham a far off, and Lazarus in his bosom, is this, They that are the Persecutors of the Saints of the Lord now in this world, shall see the Lords persecuted ones, to be they that be so highly esteemed by the Lord, as to sit, or to be in Abrahams bosom, (in everlasting glory) though
C
they

they, the Enemies of the Children of God, and the practice of the Saints, did so lightly esteeme them, that they scorn to let them gather up the Dogs meat that falls under their table; this is also verified and held forth plainly by this Parable. And therefore be not grieved, O you that are the tempted, persecuted, afflicted, sighing, praying Saints of the Lord, though your adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty countenance, yet the time shall come, when they shall see you in Abrahams bosom.

And then shall they cry to think, that Lazarus, whom once they slighted, must be of them that must sit with Christ to judge, or together with Christ, to pass a sentence of condemnation on their souls for ever, and ever, and ever. 1 Cor. 6. 2, 3. And also, that when the judgement is over, and others are taken in to the everlasting Kingdom of Glory, then thou must depart back again into that dungeon of darkness, from whence thou camest out, (to appear before that terrible Tribunal) where thou shalt be

tormented so long as Eternity lasts, without the least intermission or ease. How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch, whether this be to be slighted, and made a mock at? And again, tell me now, if it be not better to leave sin, and to close in with Christ Jesus; notwithstanding that reproach thou shalt meet with for so doing; than to live a little while in this world in pleasures, and feeding thy lusts, in neglecting the welfare of thy soul, and refusing to be justified by Jesus, and in a moment to drop down into Hell, and to cry? O consider I say, consider betimes, and put not off the tenders of the Grace of our Lord Jesus Christ, lest you lift up your eyes in Hell, and cry for anguish of spirit as Dives did.

For you see here God sends Dives his body, his rotten Carcass to his friends, but the Devil he takes possession of his soul; but on the contrary, no mourning for Lazarus, no care is taken for his funeral; his Carcass it may be is tumbled into some hole or other, but Lazarus's soul that's in Glory. Many mens

Carkasses may be honourably buried
whose Souls shall be everlastingly
damned.

From the words thus briefly opened,
let me give you two or three obserbati-
ons.

In the first place then, I obserbe
from hence, That there is both a
Heaven and a Hell, a place of joy, and
a place of torment in the World to
come.

Secondly, I obserbe from hence,
that the Souls of the godly so soon as
they are separated from their Bodies,
are receiued into Glory.

Thirdly, I obserbe from hence then,
That the Souls of wicked men when
they die are immediately sent to Hell,
when wicked men dye, the Devil pre-
sently claimes their Souls; the breath
is no sooner gone, but the Soul is in
Hell.

These three Points of Doctrine I
shall first prove unto you from Scri-
pture evidence, and shew you that it is
so; and then in the second place, I
shall endeavour to improve them, by
way of Use and Application, for the
spirit

Hells horror.

spiritual improvement of your precious and immortal Souls. And the first Point to be proved is this, that there is both a Heaven and a Hell; in handling of which, I shall first shew you that it is so, that there is both a Heaven and a Hell: And secondly, what this Heaven and Hell is. That there is both a Heaven and a Hell, is a truth believed in all ages, denied by none but Atheists and such as deny God; and they that dare deny this truth, will dare also to deny God himself. The truth of this point is so clear, that it needs no proof, it being as clear as the Sun at Noon-day, so that he that runs may read it; the Text it self doth clearly prove this truth, Dives being in Hell sees Lazarus in Abrahams bosome: Dives he never minded Hell, so as to prevent it, but Dives he now finds a Hell, so as never to escape it.

That there is a Hell, see that place in Psal. 9. 17. The wicked shall be turned into hell, and all the Nations that forget God. It is better (saith our Saviour in Matthew 5. 30.) to lose one eye, rather than our whole body should enter in-

Heavens Glory, and

to Hell, That of our Saviour in the 10. of Matthew, and the 28 verse, is a clear proof of this Point. Fear not him which can kill the body, but is not able to kill the soul, but rather fear him that is able to destroy both body and soul in Hell; which clearly proves that there is a Hell, wherein both soul and body shall be destroyed.

Secondly, that there is a Heaven, a place of Glory for the Saints in the world to come, you may see if you consider these following Scriptures, Psal. 58. 11. Verily there is a reward for the righteous: And this was that which did put Moses upon chusing Christ; the Text saith, Heb. 11. 26. He had respect to the recompence of reward, Psal. 37. 24. Thou shalt guide me with thy counsel, (saith David) and afterwards receive me to glory. This made the believing Hebrews, Heb. 10. 34. rejoyce in having their goods spoiled and taken away: the Apostle saith, they knew in themselves that they had in Heaven a better and more induring substance. We know, saith the Apostle, 2 Cor. 5. 1. that if our earthly House of this Tabernacle were

were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens; Rejoyce (saith our Saviour) and leap for joy, for behold your reward is great in Heaven. Luke 6. 24. Sell all (saith our Saviour) and give to the poor, and thou shalt have treasure in Heaven, Luke 18. 22. This day, saith our Saviour to the Penitent Thief, thou shalt be with me in Paradise, Luke 23. 43. and Chap. 24. 31. our Saviour after his Resurrection is there said to be carried up into Heaven. So in the 16. of Mark our Saviour being risen, and appearing to his Disciples, it's said in the 19. verse, After he had spoken to them, he was received up into heaven, and sat at the right hand of God. Consider these Scriptures, and surely thou wilt believe that there is both a Heaven and a Hell.

Now what this Heaven is, I shall endeavour to declare unto you, but had I the tongue of Men, and Angels, it were not possible for me fully to declare unto you the glory thereof; for as the Apostle saith excellently, Eye hath not seen, nor ear heard, neither hath it

Heavens Glory, and

entered into the heart of man to conceive the things which God hath prepared for them that love him, 1 Cor. 2. 9. If all the Stars in the Firmament of Heaven were Suns, (saith a godly man now in glory) they would but be a dark shadow to the glory of heaven, and therefore it's reserved for eternity to be known. But to give you a little glimpse of this glory, and I shall but shew you as it were the outside of your Fathers House, the inside, or rather the perfection of all you shall know when you come to the enjoyment of that.

And this I shall briefly shew, 1. Negatively. 2. Comparatively, and 3. Positively. And for the Negative part of this glory, there shall be no evil, the Saints in Heaven shall be freed from all evil, from sin, and that's the greatest evil; yea the evil of evils: the People of God in Heaven shall be freed from all hardness of heart, blindness of mind, dullness of spirit; there they shall serve God freely and fully: and as they shall be freed from the evil of sin, so they shall be delivered from all possibility of sinning, which is even

Hells horror.

even the happiness of God himself.

2. In Heaven there shall be no sorrow, sorrow shall there flee away: and although through many tribulations we must enter into Heaven, yet in Heaven there shall be no tribulation nor sorrow; there all tears shall be wiped away from our eyes; and there shall be no more death, nor sorrow nor pain; no sickness in heaven, no deformity, nor crookedness in glory, no consumptions nor decaying of our bodies; no persecutions nor oppressions; there in Heaven, the Saints shall be beyond the reach of the Devil and all his Instruments; in this World the Saints meet with troubles, and griefs, and persecutions, and distresses, but in the world to come, in Heaven, they shall be done away.

2. For the Comparative part of this glory, 1. It is infinitely more than what we have here, here we know but in part, but in Heaven we shall know as we are known: We shall be like God, and we shall see him as he is, 1 John 3. 2. it's beyond the happiness of Adam in Paradise; in Paradise Adams body
was

was but mortal, but in Heaven the bodies of the Saints are all immortal; for Christ will change our vile bodies, and make them like unto his glorious body, Phil. 3. 21. 3. The glory of the Saints in Heaven shall be beyond the glory of all the most glorious Angels, for they are more nearly united to Christ, they are the friends, the brethren of Christ, co-heirs with Christ, they shall be made one with Christ, John 17. 23. Christ took not on him the nature of Angels; Unto which of the Angels said he at any time, thou art my Son, Heb. 1. 5.

3. For the positive part of the glory of Heaven, and this you may see in these particulars.

First in Heaven there shall be perfection of their nature: our body shall then be made like the glorious body of Christ, every soul shall then have one incorruptible body, there shall be no more death, there shall be a perfection of soul and body.

Secondly, they shall possess and enjoy the Kingdom of Heaven, even the heavens of heavens, they shall be lifted up above

Hells horror.

above the spangled firmament which is but the lower pavement of our Fathers house ; and this should comfort such of Gods people, as (with poor Lazarus) have no possessions here, they shall possess Heaven, and enjoy all the glory thereof, which is better than the enjoyment of all the world, for the glory of Heaven is eternal.

Thirdly, they shall enjoy God himself, which shall be the glory of all ; for as one saith sweetly, Heaven would be no Heaven, were it not for the presence of God ; In thy presence is light, and at thy right hand are pleasures for evermore: and this must needs fill our souls with glory, for the presence of God fills Heaven with Glory. O what a glorious being shall the Saints have in glory, when God himself shall be their glory : for they shall have union and communion with God and Christ, Saints and Angels to all eternity.

This much briefly of the glory of Heaven. The next thing I have to do, is briefly to inform you what Hell is : And in the first place, it's a place of darkness, even utter darkness, a place

Heavens Glory and

place of pain and sorrow, of endless and
easeless woe, as you may clearly see
by the words of the Text, I am tormen-
ted in this flame, saith Dives, there's
no coming from thence; out of Hell
there's no redemption, it's called in
Scripture a lake which burneth with fire
and brimstone, Rev. 20. 14, 15. So that
dreadful place in Rev. 21. 8. The fearful,
unbelieving, abominable murderer, whore-
mongers, forcerers, idolaters, and all lyers
shall have their part in the Lake which
burneth with fire and brimstone, a place
of everlasting darkness, where the De-
vils are bound in chains, Jude. 6. a place
of everlasting woe. See the dread-
ful sentence against the wicked, at the
great Day. Depart from me ye cursed
into everlasting fire, prepared for the
devil, and his angels, Mat. 25. 4. The
torments of Hell as they are easeless, so
they are endless; when the damned in
Hell have undergone the wrath of God
ten thousand times ten thousand mil-
lions of years, they shall be as far
from having an end as they were at the
first: it was an excellent comparison
which I have heard from a godly and
learn-

learned Divine, speaking of the everlasting torments of Hell. If (saith he) a Barn or some other great Place should be filled top full of the purest Wheat, and a bird should come once every thousand years and fetch away a corn, there might at last be an end of all, the Barn might at last be emptied; but as for the torments of Hell they have no end; ten thousand times ten thousand millions of dayes do not at all shorten the misery and torments of the damned. Consider this all you that are ungodly, lest living and dying in your sins, ye also come to this place of torment.

FINIS.